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A table of contents for *Journal of Biblical Literature* can be found here:

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ass did not cover the she-ass (HW 647<sup>b</sup>; KB 6, 86, ll. 77. 7) must not be derived from a stem primæ *u*, but from the stem of *šûru*, bull. Assy. *šûru*, calumny, denotes originally an *assault* upon one's reputation. From the same stem *šûru*, *išûru*, to leap, we have in Assyrian the noun *mašûru* which does not denote a *wheel*, but the *floor*<sup>1</sup> of the body of a chariot, lit. *leaping-place*. The warrior, who stood beside the charioteer, leaped off and on while the chariot was in motion (cf. ἐπιβάτης and ἀποβάτης). Syr. *šēuár*, to leap, and Arab. *sâra*, *iasûru* (= *uâtaba uâ-târa*) must be regarded as loanwords. The genuine Arabic form is *târa*, *iatûru*.

### SÎRÎM, THORNS, AND SÎRÔT, POTS

In Eccl. 7:6 we find the gloss *kî-kě-qôl has-sîrîm taht-has-sîr, kén sêhóq hak-kěsîl*, for as the crackling of thorns under a pot, so is the laughter of a fool, which is an illustrative quotation (BL 26, n. \*) to the preceding verse. The paronomasia in *has-sîrîm taht has-sîr* is generally imitated by rendering: *nettles under kettles*; Heb. *sîrîm*, however, does not denote *nettles*, but *thorns*, especially the thorny burnet (*Poterium spinosum*). We may therefore translate: *Like burning burnets 'neath a pot*. Dr. Post says (DB 4, 751) that this shrub is a most combustible fuel; a large part of the lime produced in Palestine is burned with it; it is transported in huge bundles on the backs of men or animals to the kilns (cf. BL 116, l. 6; contrast Barton, *Eccl.* 140). For *sîrôt*, hooks (Am. 4:2) see JBL 32, 117, n. 42.

The original meaning of both *sîr*, pot, and *sîr*, thorn, is *boiler*. The noun *sîr*, pot, denotes a vessel in which anything is boiled, and *sîr*, thorn, is the fuel with which it is boiled. A *pot-boiler* is something which keeps the pot boiling. *Boiler* may denote also fowl, meat, or a vegetable, that is *suitable for boiling*, just as a chicken fit for broiling is commonly called a *broiler*. Also Heb. *qôç*, thorn, means originally *broiler*; it is connected with *qâç*, summer, lit. heat; we call a hot day a *broiler* or a *scorcher*. Assy. *qîç libbi*, anger (HW 590<sup>b</sup>) means originally *heat* (cf. Heb. *hemâ*, *harôn*; Assy. *agâgu* = Arab. *ájja*). Assy. *qûçu*, NE 45, 74, does not denote *thorns*, but *disgust*; cf.

<sup>1</sup> Heb. *hêq* (1 K 22:35) = Assy. *sûnu, utlu* (AJSL 26, 226) = Sumer. *ur* (SGL 48, iv).

Heb. *qûç*, to loathe (= Syr. *qĕnâṭ*, to shrink from). The line KB 6, 170, 74, *ša qûçi elpêti kutummûni* (for *kuttumûni*) should be translated: *qualms* (cf. Heb. 'ullĕfû, Is. 51:20) of *nausea overcome me*. For Assy. *qûçu*, cold = Heb. *qâiç*, summer, see AJSL 32, 66.

Heb. *sîr*, pot, thorn, must be combined with Arab. *šû'ala*, to kindle, inflame. The *s* is phonetic spelling for *ś* as in *sĕtâû*, winter (*Cant.* 72). For the softening of the 'Ain cf. *môrâ*, razor = *ma'râ* and *Môšê* = *Môšî'* (JBL 31, 125). Heb. *šîr*, song, seems to be identical with Arab. *šîr*. For the *l* = *r* cf. Arab. *tâmala* = Heb. *šamâr* (JBL 36, 140; JSOR 1, 91) and Arab. *sârrahâ* = Heb. *šillâh*, also Arab. *nâtara* = Heb. *našûl*, and Arab. *nâtlah* = *nâtrah* (GB<sup>10</sup> 370<sup>a</sup>).

*Sîr*, pot, is not connected with *masrĕt*, vat (JBL 36, 144, 147). But *še'ôr*, leaven, and *miš'ürt*, dough-trough, as well as *mĕšûrâ*, measure, are derived from the same stem. The Biblical *šĕ'ôr* must not be read *sôr*; the vowel of the first syllable should be a Çerê; *še'ôr* = *šî'âr* is an intransitive adjective (*Barth*, § 134) meaning *fermenting*. For the *e* cf. *me'ânû*, they refused = *mi'anû* (GK § 64, e; VG 102, ε). In the Talmud this word is often written plene *šĕ'ôr* or *sĕ'ôr*; it is also spelled with 'Ain (see Jastrow's dictionary, p. 1556<sup>a</sup>). The original meaning of *še'ôr*, leaven, is *ferment*. Lat. *fermentum* is a contraction of *fervimentum* from *fervere*, to boil. The original meaning of *miš'ürt*, dough-trough, is *fermenting-trough* in which the dough is left to rise. At the exodus from Egypt (Ex. 12:34) these troughs were covered with clothes to keep the rising dough warm (cf. JBL 34, 66). *Miš'ürt* should be spelled with *ś*. We have *š* for *ś* also in *tĕšûqâ*, desire, and in *šîr*, song (GB<sup>10</sup> 815<sup>b</sup>, 823<sup>a</sup>).

*Mĕšûrâ*, measure, means originally *pot*. Our *pot* denotes also a *quart*, and we use *cup* and *wineglass* as measures of capacity. On the other hand, in England a *measure* of corn is a Winchester *bushel*, and in Connecticut a *measure* of oysters is *five quarts*. In Bavaria *Mass*, *measure*, is used for *quart* or *liter*. Similarly the original meaning of German *Mess*, *Metze*, Lat. *modius*, Greek μέδιμος and μετρητής is simply *measure*. There is no connection between *mĕšûrâ*, measure, and *Masora*. If *mĕšûrâ* denoted a measure of length, it might mean *rule*, *canon*, but it is a liquid measure (Ezek. 4:11, 16). *Mâsôrâ*, which means originally *deliverance* = authoritative utterance (cf. GK § 3 h n. 1, ad

fin.) or *decision*, must be combined with *maššôr*, saw; cf. Syr. *mağzârâ*, ax, saw, and *gězîrtâ*, decree, from *gězâr*, to cut. In Hebrew we have *mağzerâ*, ax (also *garzén* = *gazrinn*) and in Dan. 4: 14, 21 Aram. *gězzerâ* means *decree*. Cf. also Sum. *kut* and *tar* (SGI 126, 155). I shall discuss the term *Masora* in a special paper.

### THE ORIGINAL MEANING OF SHEOL

Heb. *šē'ôl* should be written *še'ôl* with *Çerê* in the first syllable: it is a form *qiṭṭâl* (cf. the Ethiopic form *Sî'ôl*) from the stem *ša'al*, derived from the root *šal* which we have in Arab. *nâṭala-r-rakîṭata* and *ṭalla-l-bi'ra*. In Syriac we have this stem in *tallil*, damp, moist, wet, while Syr. *tillâ*, hill, is an Assyrian loanword. In Assyrian this root *ṭal* appears in *šalû*, to sink; see *Kings* (SBOT) 175, 2 and cf. Heb. *šûhâ* and *šaḥt*, pit, from *šûh*, to sink (Arab. *sâxa*, *iasûxu*). From the same stem we have *šîlân* (= *šîluânu*) sunset (KAT<sup>3</sup> 636; cf. AJSL 33, 48).<sup>1</sup> Arab. *nûṭal* is said to mean *pit*, and *tîllah* signifies *annihilation, death*; so Heb. *še'ôl* is a synonym of *šaḥt* (GB<sup>10</sup> 821<sup>a</sup>; cf. JBL 34, 81). For the *Aleph* in *še'ôl* cf. AJSL 21, 205 and the remarks on Heb. *nahâj* = Arab. *nâ'aja* = Assyr. *nagâgu* in *Nah.* 46. Hit-zig's combination of *še'ôl* with *šû'âl*, fox (see his *Jesaja*, 1833, p. 52) is not impossible: the original meaning of *šû'âl* may be *burrower*, and the middle *'Ain* may be secondary (see AJSL 23, 245; contrast 34, 210).

### TORĀ = TAIIRIRTU

Twenty-three years ago I pointed out in *Chronicles* (SBOT) 80, 48 that Heb. *tôrâ* corresponded to Assyr. *têrtu*, oracle (HW 51; AkF 68). For the Heb. *ô* = Assyr. *ê* see *Proverbs* (SBOT) 33, 51; *Est.* 7; JBL 36, 90. Assyr. *têrtu*, however, is not identical with Ethiopic *temhért*, instruction (JBL 19, 58): the original meaning of *têrtu* is *entrails*; cf. Syr. *têrtâ*, internal parts of animal bodies, especially *midriff* (see AJSL 4, 214, l. 218) which is used also for *mind* (cf. Heb. *me'îm*, Assyr. *kabiltu*, GB<sup>10</sup> 333<sup>b</sup>). Assyr. *têrtu*, oracle, denotes originally *interpreta-*

<sup>1</sup> Heb. *šalâ*, to be quiet, is not connected with Assyr. *šalû*, to sink; this Hebrew stem has not a *k*<sub>1</sub>, but a *k*<sub>2</sub> (JAOS 28, 115).